Lexicographic analysis of "spirituality" terms in English and Uzbek languages

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ABSTRACT

Spirituality is firstly connected with human's feeling of satisfaction from his own life. Thus, in contrast to the consciousness of the deductive thinking, i.e. the conviction that a solid faith can bring meaning to human life, a person's understanding of the essence of his or her life and his intentions to set goals for himself, as well as inductive thinking that relies on such a reality.

Keywords: Spirituality, concept, category, nominative unit, lexicographic analysis, language units.

1. INTRODUCTION

The success of the translation of the nominative units of the category "spirituality" from English into Uzbek and vice versa is important, as well as analyzing the common aspects of these two language units and creating interpretations in the analysis. It is advisable to study in detail the assignment of these units in dictionaries, to identify and unite such generalizations, and, if necessary, to improve descriptions and explanations. English vocabulary is distinct from other languages because of its high flexibility. After all, these aspects of language are clearly reflected in both English-language dictionaries and translation dictionaries.

2. ANALYSIS

Forms of the expression in different word categories are frequently found in English dictionaries. In particular, the Oxford English-Russian Dictionary, one of the translation dictionaries, offers the following ideas: *idea, ideal, idealism, idealistic, idealization*. All these forms are far from the original root meaning. However, it is possible to say that every expression is close to the essence of the idea, that is, the original pure form of thought. These units have different syntactic functions within the sentence.

In English, spirituality is expressed not only as a religious level but also as a larger concept as well. As R. Tanyi explained the term as following and it is necessary to mention that this definition is wider than the others:

"Spirituality is a personal search for meaning and purpose inlife, which may or may not be related to religion. It entails connection to self-chosen and/or religious beliefs, values, and practices that give meaning to life, thereby inspiring and motivating individuals to achieve their optimal being. This connection brings **faith**, **hope**, **peace**, **and empowerment**. The results are joy, forgiveness of oneself and others, awareness and acceptance of hardship and mortality, a heightened sense of physical and emotional well-being, and the ability to transcend beyond the infirmities of existence". ¹

The following are some of the expressions within the spirituality category that are given in the English explanatory dictionaries: *«Justice – (jus'tis), n. 1. just behavior or treatment: a concern for justice, peace, and genuine respect for people.2. the quality of being fair and reasonable: the justice of*

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his case. 3. a judge or magistrate, in particular a judge of the Supreme Court of a country or state: They complained with justice of the bad treatment they had received.... » [Old French justice, learned borrowing from Latin jüstitia, jüstus upright, just].

The foregoing is one of the leading concepts in the category "spirituality", the explanation of the word justice, which is an extremely important element of the universal spirituality concept. The commentary contains three types of definitions, and many of them interpret the term from a legal point of view. In the first three comments, the definition of a just agreement, a criterion of assurance, equality, and fairness is the guarantee of what one owns. The essence of understanding in these comments is relatively context-based. The comment emphasizes Mark Twain's philosophical view that justice is a realized reality.

At the end of the comment the author focuses on the etymology of the word. According to him, the word first came from Latin to French and then from old French to English. Generally, expressions such as these from the old French into English are more common in the category of spirituality. One of these expressions is explained as follows:

«Mercy(mer'sâ), n., pl. -cies. 1. Compassion or forgiveness shown towards someone whom it is within one's power to punish or harm:the boy was screaming and begging for mercy/ the mercies of God. An event to be grateful for, because it prevents something unpleasant or provides relief from suffering: his death was in a way a mercy. (especially of a journey or mission) performed out of a desire to relieve suffering: mercy missions to refugees caught up in the fighting. [< Old French merci < merc/t < Latin mercâs, -âdis reward, wages <merx, merc/s wares, merchandise]. At the mercy of - completely in the power of: consumers were at the mercy of every rogue in the marketplace. Be thankful (or grateful) for small mercies be relieved that an unpleasant situation is alleviated by minor advantages. Have mercy on show compassion or forgiveness. Leave someone/thing to the mercy of leave someone of something exposed to probable danger or harm: the forest is left to the mercy of the loggers. Throw oneself on someone's mercy intentionally place oneself in someone's power in the expectation that they will behave mercifully towards one.

Syn. 1 Mercy, clemency, kindness or mildness shown to an enemy or offender. Mercy suggests kind feeling, sympathy, or compassion for those in trouble: The women showed mercy to the hungry beggar and gave him some food. Clemency suggests a mild nature or disposition, rather than sympathy, in someone with the right or duty to be severe: That judge's clemency is well known».

3. DISCUSSION

One of the most common notions of this commentary is related to the Uzbek expression of compassion. The etymology of this unit also goes back to Latin, and then to the old French. The expression is explained as follows: - More mercy than justice and mercy; - more compassion than expected or possible; - pity, kind attitude. The appendix of the comment also contains the meaning of the word. Units such as clemency, kindness, mildness are mentioned as meanings of the word compassion, it shown and is explained that compassion is the enemy. It is also desirable to use these terms in the translation process, taking into account these aspects. The following expression, in contrast to the above, has been translated into English, not from French, but from Latin, and modified by English suffixes: «Tolerant (tol'erent), adj 1. Showing willingness to allow the existence of opinions or behaviour that one does not necessarily agree with: we must be tolerant of others. A more tolerant attitude towards other religions. 2. (of a plant, animal, or machine) able to endure specified conditions or treatment: rye is reasonably tolerant of drought/ fault-tolerant computer systems».

According to the explanation, a tolerant person is someone who does not interfere with the views and beliefs of others and is tolerant of actions that others do not approve of. The word is also a verb form and its explanation is as follows: «Tolerate(tol'erât), v 1. Allow the existance, occurrence, or practice (of something that one dislikes or disagrees with) without interference: a regime unwilling to tolerate dissent. Accept or endure (someone or something unpleasant or disliked) with forbearance. 2. Be capable of continued subjection to (a drug, toxin, or environmental condition) without adverse reaction: lichens grow in conditions that no other plants tolerate».

In the verb, this word means to endure. The word is derived from Latin, and the first Latin word suffâré was changed to the English -ate suffix. It is noteworthy that this word may not only refer to a relatively broad phenomenon, such as the behavior of others, the processes that arise, or the difficulties of

interactions with the environment, but can also be used in a simple everyday context, such as drug resistance. For the Uzbek-speaking person, however, tolerance is relatively sublime. After all, in the Uzbek language, the expression of tolerance differs from that of the depth of meaning and from the poetic point of view. Although the word "faith" in Uzbek is viewed as an interrelationship with faith, its vocabulary is more fully understood in religious and spiritual contexts. In English, the word belief is defined as follows:

«Faith (fâth), n.1.complete trust or confidence in someone or something: this restores one's faith in politicians. 2.strong belief in doctrines of a religion, based on spiritual conviction rather than proof. 3 a particular religion: the Christian faith. 4. A strongly held belief: men with strong political faiths.

v.t. Archaic. to put faith in; trust. break faith, to break one's promise: If you break faith once, you won't be believed the next time. in bad faith, dishonestly; insincerely: The swindler's offer was in bad faith as he never expected to honor the agreement. in faith, truly; indeed: In faith, man I was never so sorry (Sir Thomas More). keep faith, to keep one's promise: She promised to pay her debt next day and she kept faith. keep the faith, U.S. Informal. to remain faithful to one's convictions; refuse to retreat or give up: The Journal . .. explained rather lame/y that it had been concerned about libel charges. « The Journal couldn't keep the faith, « retorted the mayer (Time). [< Old French felt < Latin rides < lidere to trust. See etym. of doublet fay2.]».

One of the striking differences of this expression is that it can belong to three different grammatical categories without any modifications. The first of these is a noun, which means "belief." This meaning is explained in the dictionary as follows: to be convinced without evidence or proof; hope, confidence in the unseen, unseen reality. In the example above, the word is used as a syntactically motivated task. In particular, it is said that, rather, it is better to believe in John's chimney corner, faith. So this expression can also be used in the sense of trust, truth, and truth. The subtlety of this meaning can be a bit of a challenge for the interpreter. The word faith is also used in the sense of "belief" and "faith" as part of a word combination. For example, keep the faith is like giving up faith, putting faith in, trusting, breaking faith - breaking the covenant. It is understood that the same expression may have several meanings and may be used in different grammatical functions, and sometimes, in terms of its grammatical function, the basic meaning of the units of this category may be completely Therefore, as with all abstract concepts, the meaning of the category of "spirituality" should not be neglected not only in its vocabulary but also in its grammatical function, which contributes to the perfection of translation. One of the leading images of English poetry is the following: «Loyalty (loi'el te), n., pl. -ties. The quality of being loyal: His extreme loyalty to the Crown. Strong feeling of support or allegiance: rows with in-laws are distressing because they cause divided loyalties».

According to the explanation, *fidelity* is regarded as an emotion or a feature of human nature. The footnote also highlights the antonym of the word loyalty disloyalty and its meanings fidelity, constancy. As we have already mentioned, a systematic approach to the definition, sequencing, translation and interpretation of the conceptualization of the category "spirituality" is desirable.

In the following, we will attempt to interpret the interpretation of these units in the Uzbek-English translation dictionary. The dictionary, which includes the translation of spirituality and related expressions, is translated as follows: "Andisha - prudence, wisdom, sense, foreseight; taking into consideration the necessary points". The dictionary provides several variants of this word. The basic vocabulary of some units is, in our opinion, slightly more than the lexical meaning of the word 'andisha'. For example, the word wisdom is first and foremost, while the word foresight means foresight and anticipation. Although these translation units may at first seem unacceptable, this concept represents certain aspects of the overall meaning and can be used in the sense of the context in which it is involved. The dictionary also refers to the word "always" in English taking into account the necessary points - to take into account important points. It is impossible to use this commentary in fiction but it is important in understanding the concept in English. However, there are no examples of how the translation alternatives are used. In addition, it would be advisable to give examples of the word combinations.

Let's focus on other units: Boadab a - well brought up. Boadability n - well bredness.courteousness. Nude polite, courteous. The aforementioned vocabulary units are interrelated and perform different grammatical functions, but they serve to express the same meaning semantically. However, we find some differences in the translation of units. In particular, the quality of the boadab is translated as "well brought

up". There are two kinds of errors in this translation. First, the same translation of the word bodhaba cannot be said to be well-behaved, although this quality may be considered one of the principles of decency.

In addition, an expression translation was performed as a combination of three expressions. Such a disproportion in the translation process can lead to significant methodological inconsistencies. In later translations, courteousness and courteous are almost identical to the words of babaab. Therefore, the translation could only be limited to these units. Another example: "Erk is will; (freedom) freedom, liberty; give to someone to act - give smb a free hand, give smb carte blanche, give smb free rein». Unlike the examples mentioned above, in this case a more comprehensive interpretation of the word "erk" will help to clarify the nature of the issue in more detail.

Although a number of Uzbek-English translation dictionaries have been created to date, almost all of them have the same disadvantages. That is, in most cases, the English version of the translation unit, or several alternatives, is given, with little attention to the translation of examples, phrases and phrases with the word. In the process of translating abstract concepts into other languages, collecting examples from Uzbek literature, socialism, written sources in other areas, and providing them with English translation increases the practical value of the dictionary. The translation of the English word into the Uzbek language is more comprehensive. In English-Uzbek dictionaries translations of these expressions are illustrated in detail with examples and combinations.

For example, «Responsibility[risponsi'biliti] п. жавобгарлик, бурч, масъулият: to take the ...— жавобгарликни ўз зиммасига олмоқ"; «Responsible[ri,sponsi'bl] а жавобгар, масъул; to be - for smth. нимагадир масъул бўлмоқ; Responsibly[ri,sponsi'bli] adv масъулиятни (жавобгарликни) ўз бўйнига олиб»; «Inspiration [insp;i ' reiJn] п илхомланиш, рухланиш, кўтаринки рух»; «Inspire [inspa:ə] v илхомлантирмоқ, жонлантирмоқ»; «Inspirit [in'spirit] v рухлантирмоқ, рухини кўтармоқ, тетиклантирмок, гайрат багишламоқ».

4. CONCLUSION

The conclusion is that the translation of the English word "spirituality" into the Uzbek language has a systematic arrangement. That is, the translation of these units is linguistically alternate, mutually proportionate. Mistakes and errors in translation are practically not allowed. In our opinion, the quality of such dictionaries will be enhanced when examples of the use of semantic units of "spirituality" in verbal or English compounds are presented.

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